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The AMERICAN FRIEND

AUGUST 22, 1957

Arthold and Cathryn Latham and their family, back in the United States after a four year term in Jamaica, chat in Richmond, Indiana, with Adlyn Evans, a Jamaican Friend visiting now in this country. Left to right are Ramon Latham, Marilyn Latham, Adlyn Evans, Sally Latham, Cathryn and Arthold Latham. The Lathams left a pastorate at Paton, Iowa, to serve Friends in Jamaica, and are returning to the Paton Meeting for their furlough year.

Adlyn Evans, wife of Jack Evans and adopted daughter of Quaker missionary Sada Stanley, attended William Penn College several years ago. She visited in Richmond, in Iowa and in Ohio during her stay in the United States.

Other missionaries who have recently returned on furlough are Wilbur and Miriam Beeson and their sons, Timothy, John, Robert and James Wilbur, from Kenya, and Anna Langston from Jordan.

Three Views on the American Friends Conference

John C. Harvey, Wayne L. Conant, David H. Scull

Devotional Thoughts

Faced with darkness and with bitterness and evil in many places, we have rejoiced the more to hear of the faithful testimony and service of many, and we have apprehended that the whole world is under the dominion of God. Let us remember the seeming utter defeat of the Crucifixion: yet it was then that the new Light broke into the world. This is the foundation of our faith, this gives us courage to face darkness. The person or situation that we might give up as lost is still within the compass of the love of God.

From the
London Yearly Meeting
1957 Epistle

* * *

How did Christ meet the problem of his time? He identified himself with the people; with their tears, their suffering and their misery. The church today must carry on Christ's mission; the church must identify itself with the hunger, the sorrow, the needs of the people. It has the power of an idea which is spiritual bread, the word of God, to give to the people.

Vinjamuri E. Devadutt

* * *

We cannot follow Christ unless we live in the pure air of truth—truth before God and man.

Dietrich Bonhoeffer

* * *

Man is not Christian because he has come to some water mark of goodness, but because he has his face set toward God.

Gilbert Kilpack

* * *

It may well be argued that it is possible to live a very decent life, to have very high ethical standards, without accepting all or any of the Christian faith . . . This argument will not satisfy many thinkers.

To live one's life to the full, it is surely necessary to base it on a positive hypothesis. And it is helpful to join together with others who share the same outlook.

The Society of Friends is a Christian body; it is a body of people who take Jesus as their example and who think of God in terms of Christ's life and teaching . . . it means the basing of the experiment of life on the assumption that God is a loving Heavenly Father who is accessible to man, who cares for man, who would not put man to the indignity of being a perfect puppet, but who suffers when man, having been given free will, chooses to reject Him.

Humble seekers after truth and goodness find God in unexpected ways and places, and those who have found can never again be satisfied with a life that ignores Him.

Kathleen Lonsdale, quoted in
The Sabina Friend, Ohio

* * *

In a growing sense, the government is assuming more and more responsibility for being our brother's keeper. But the church and the Christian have the additional job of being their *brother's brother*. It is in this area of fellowship, of love, of devotion, of dedication that the church has its primary role. The church must continue to be the conscience of its community through the people whose lives the church has touched.

Cleo W. Blackburn

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Editorials . . .

Friends Who Speak in "Tongues"

Errol Elliott, after visiting among Friends in Scandinavia, Holland, and Ireland, attended the European Friends Conference held July 22-27 at Birmingham, England. This is his fourth Travel Editorial. A final summary Editorial in the September 5 issue of this journal will complete Errol Elliott's contributions as Editor of The American Friend.

Travelling from country to country and Meeting to Meeting in eight nations gives one a kind of kaleidoscopic picture of Friends in Europe. Norway, Sweden, Finland, Denmark, Holland, Ireland, England and Germany present similarities but also certain differences. Each Friends Meeting in these countries has its own character though obviously a common manner of worship—on the basis of the open Meeting—and a common approach to problems, even though their answers to some problems greatly vary.

First of all I saw them, worshipped with them, held discussions and visited in some of their homes. In some Meetings there seemed to be more of the intellectual approach to life, in others more of the evangelical strain, but in all of them a warmth to new ideas and a readiness to express disagreement while holding together in unity. Having seen them one by one I next met their representatives together at Woodbrooke in a week of conference under the European Section of the Friends World Committee for Consultation.

Where Minds Meet

That was the test—a conference with topics which bring out diverse points of view and the possibility of division or of unity in spirit. Evidence of unity was abundant. I was asked to be chairman of one of the discussion groups as well as to participate with others at the opening general meeting. Day by day the topics changed, ranging through Our Common Faith, Our Fellowship, Our Relation to other Christian Bodies, Our Responsibility in Political Action and the Sharing of Our Message.

As pastoral Friends feel they have something to share with those of the non-pastoral pattern they, in turn, have much to receive as well. The open meeting, which asks for a sense of responsibility for ministry from every member, develops a membership that speaks readily to a wide range of topics and concerns. How to get this kind of spirit and experience into a pastoral Meeting is a question that pastoral Friends should face. The discussion of our common faith and how we should share it revealed one view much like that of evangelical Friends in America but at the same time another view, less enthusiastic in spirit and less traditional in expressions which are common to evangelical churches.

The Diverse Backgrounds

It is not easy for us in American Friends Meetings to understand the very different context of church life in countries of Europe. Where there are State Churches or where the Catholic or only one really strong church exists, there has developed a very casual attitude toward religion and the church. The religious climate would be much better if there were several strong churches as in America. A monopoly is not desirable for spiritual development.

I am told that to belong to the Church is often taken for granted very much as is citizenship. For most people, churches are not something in which one works, but are objects of respect that play very little part in the daily life of members. Being christened as a baby, attending funerals or perhaps at Christmas or Easter is about all that Church means to many people in many countries. The old churches seem, as they are pointed out to a visitor, to be thought of as ancient monuments of architectural interest (and beautiful indeed they are) but not as buildings to be used and integrated into the life of people. This attitude toward buildings is reflected similarly in the attitudes toward religion—attitudes which end in traditional patterns that must be respected, but not changed.

In many cases while the spiritual life has largely dried up and the springs of the spirit ceased flowing many of the clergy are said to continue in the stilted "orthodoxy" of the centuries of defending their creeds to the death, even to the death of the church. For persons who want a dynamic and vital way of life and faith the churches often seem to give no answer. The very phrases and the words, held so precious in America have, in the European scene, often become symbols of a dead, tight and mechanical theology, which offers many words, but little spirit.

Those reactions are not ones which I have discovered by extended contact with European church life, but which I have heard reflected in the discussions of Friends from these countries. Furthermore it is not accurate or fair to assume that this is true of the whole of European Christendom—it is not. There are live churches, well attended, with vital faith, but generally speaking they seem to be relatively few in number.

To a Depth Religion

It is from such background that many people have reacted—some of them holding religion in contempt, others following various philosophies and yet others seeking a new, fresh and personal experience of God in their lives. Out of this latter group, Friends in several countries have arisen. It is easily understood why the Christian expressions, dear to many of us, are less meaningful to them. They have been driven from religion as a surface, traditional expression of life to find an experience of their own, divested of the trappings of words and ritual in which they have found little or no life. In divesting themselves of these externals they are in danger of "throwing out the baby with the bath" and the weakening of the Christian witness.

Even so there is little wonder that they react

against "creeds" when they have seen the length to which creeds and their defense can lead. While holding to our convictions we have something to learn from these Friends who insist on a way of life and depth of worship that can never be caught in unalterable words. Beliefs must be expressed in life and even in words, but we need to remember that words in themselves are not reality. We must guard well our heritage of faith and life lest we take the way of a religion of words and symbols, ending with nothing more than dogmas, or conversely ending in the opposite way speaking and living as if nothing in Christian history really matters.

These diversities in milder forms were suggested in discussion, but Friends seemed to know that their future, their unity, was something to be grown, not carpentered. There is always the danger when such differences appear to try to fit them together and if they do not seem to fit to break fellowship. This mistake is not being made by European Friends. They know that what they have is not something like a jig saw puzzle in which pieces must be fitted, but instead an organism of the spirit where future must be grown.

Grown from what? The Meeting for Worship answers that question—the future must rise from a living experience of God, from the subsoil of spirit into which Friends must send their roots. In plenary sessions when the two hundred Friends from a dozen countries with a dozen languages assembled that answer was evident.

Speaking in Tongues

Obviously a conference cannot be conducted in twelve languages. The twelve here were Greek, Italian, German, French, Polish, Dutch, Danish, Finnish, Swedish, Norwegian and English (with its sundry accents)—and, from the greatest distance, Luragoli, the mother tongue of Benjamin Ngaira. In the main the conference was in English, but French and German were also used and, as required, translations of speeches were made in them.

In a Meeting for Worship our revered Friend Barrow Cadbury offered a prayer, the first half of which was in English and the last half in German. As at Pentecost when there were many people of many tongues present, yet everyone heard in his own language, so it was here. The diversity of tongues suggested the common "tongue" in which the gospel is understood by all. Many times a German or French Friend speaking in English would say, "Do you understand?" Though some words might need translating, we often understood, sometimes very deeply, for when the perplexities of our lives touch each other we can be led to love as we have never loved before, and there were Friends present who face problems more difficult than the English speaking Friends have known.

I am convinced, partly by this experience, that there now exists a "Commonwealth of Friends." They come from nations, many of which by no means could now accept such a relationship on the political level, but for Friends this commonwealth can be a present reality that transcends all dimensions. In Christ there is no East and West, such as blocks the path of the nations today, nor is there North and South, such as marks in a milder form the division of Ireland and in some measure even American attitudes. Indeed the making of peace is the result of awakening to our oneness.

It was very enlightening to carry impressions from the Friends Conference at Woodbrooke and test them in a theological conference at Iserlohn in Germany. Here were assembled more than sixty persons in which there were only six Friends, though they with the Brethren and Mennonites (as Historic Peace Churches) had helped to bring together these churchmen from Europe, mostly Lutheran, for a study on what might be called the theology of peace.

In Wholesome Contrast

One could readily understand the background about which Continental Friends had spoken at Woodbrooke, for the air was full of theology. That is not to be wholly disparaged, for theology in its simplified definition is only an orderly way to think about God. Here was a conference which started and ended the consideration of all topics in an interpretation of the Bible. Present day experiences either on the political level or in the work of the Holy Spirit in the church today were given little attention. The look seemed chiefly to be one direction—backward.

Surely it is somewhat between the two extremes that our road forward lies. Our present day life and experience must be our own—we can't inherit it, but Christ in history as well as in our lives today is surely a requisite.

Even so churchmen have to start where they are and make their way toward whatever God wills for his people. Here at Iserlohn they were tussling with the problem in their context of life and in this the Mennonites are better prepared than Friends to offer immediate help on the peace question. John Yoder, a young American Mennonite, educated both in America and Europe, made an excellent address showing, as he saw it, the position of Jesus on the question of Church and State. Whereas Lutheranism tends to posit religious responsibility in a separate compartment from political action, leaving the latter to the state, the Historic Peace Churches seem to agree that Christ must be Lord of Life and therefore of the State, calling for our supreme loyalty above the demands of the state. On this basis conscientious objection to war is possible, and, in the minds of pacifists, imperative. One cannot go through a conference such as this however without remembering that Friends have no corner on truth and should be humble in their appraisal of their own effectiveness among the other Christian bodies. It is a broad front on which we work and there is a place for all to live, work and learn. What each of us lacks someone elsewhere may be supplying. E. T. E.

(To be Concluded)

California Yearly Meeting June 24-30, 1957

What does ten years do to a Yearly Meeting? This was the question in my mind as I went to California Yearly Meeting. It was in 1947 that I left California and a decade later, I was back.

The first notable change was the presence of representatives from two new Meetings. The statistical report showed an increase of 1000 in membership, over half of which are associate members.

The pattern and procedure of Yearly Meeting had changed very little with two exceptions. During the mornings there were Worship-Study Groups dealing with various aspects of Monthly Meeting life and activity. These were well attended and appeared to be meeting a real need. The other change, as it appeared to me, was the small amount of business actually discussed on the floor of the Yearly Meeting sessions. Whether or not this has any relation to the steady decline in attendance at Yearly Meeting sessions, I am not ready to make a judgment.

Attendance at all sessions this year while comparable to recent years, was smaller than I remember it ten years ago. Perhaps the outstanding exception was the evening of the Quaker Men and United Society of Friends Women's banquets when 600 California Quakers met in their two respective groups.

"The Forward Look" chosen as the theme was the subject of the key-note address given by Donald Spitler, Yearly Meeting Superintendent.

He reminded us of how Jesus looked out over Jerusalem and how George Fox had a vision on Pendle Hill. It is not enough for us to so look, we must see the conditions and needs of men and then do something about them. We are in the center of the most rapidly growing area in our country and we must do much more in the field of Evangelism and Church Extension.

This was the challenge that was re-echoed again and again throughout the sessions. Two definite actions to implement this concern were the beginning of a new Meeting this year and a program of promotion. The latter has as its goal each Monthly Meeting designating 10% of its total budget for Church Extension. If this goal can be achieved, it would be possible to start one new Meeting each year.

All of the concerns of Friends such as Missions, American Friends Service Committee, Education, Youth, Temperance had their presentations and were well received. The Missionary Rally Sunday afternoon was attended by many missionaries home on furlough. The introduction of a missionary picture calendar to be placed in every Friends home was a welcomed service. Plans to establish a Quaker Center in Guatemala City received enthusiastic support.

The Junior Yearly Meeting continues to grow and their presentation of music and Minutes in the General Session was much appreciated.

A fine spirit of Christian love and fellowship prevailed through the week and the frequent expression heard was "This has been a good Yearly Meeting."

Harold Walker

PLAIN SPEECH

Civil Rights

August 7, 1957, is a date to remember. On that date, at 8:20 p. m., the United States Senate solemnly voted the first implementation of voting rights in more than a generation. The entire occasion was deeply moving. Learning that the vote was likely to be taken, I changed my plans and decided to attend as a gallery spectator. All was in excellent order. The galleries were full; nearly all the senators were in their seats; Richard Nixon was in the chair. Finally the two leaders, Senator Knowland and Senator Johnson, came in together. Senator Knowland spoke first, explaining briefly that he would vote for the Civil Rights Bill, even though he did not think it strong enough, because he believed that, in conference, it could be strengthened.

Senator Johnson spoke with both clarity and obvious emotion. He knew, of course, that he and four other senators were making a dramatic break with the solid south. He was proud of the Senate, proud that there had been no filibuster, proud that the issue had been debated in high seriousness. He spent a good part of his time in reminding his colleagues how unprecedented this development was.

Most of us are not satisfied with the bill as it stands, but there is no doubt that it marks a great step forward. Those who are denied the constitutional right to vote will now have a practical means of securing justice. If the addition of jury trial in case of criminal contempt provides a loophole for those who want to ban Negroes from voting, we may be sure that there will arise a strong demand for more careful guarantees of the right thus denied. The people who have hitherto succeeded in maintaining a white monopoly on voting privileges will be well aware that the eyes of the nation are upon them. This, even more than the threat of judicial action, may lead to the righting of many long standing injustices. We seem, at last, to be moving into a situation in which the constitutional amendments made soon after the Civil War may actually become effective in practical life, both south and north.

D. E. T.

Sesquicentennial at West Milton, Ohio

West Branch Quarterly Meeting of Friends will celebrate the sesquicentennial of the opening of West Branch Monthly Meeting on Sunday, September 29, with Eric G. Curtis, Dean of Students of Earlham College, as speaker. This meeting will be held in the afternoon at the High School auditorium. The morning meeting at the local Meeting House will be an informal one with talks by visiting ministers and friends.

A book containing the history of the Quarterly Meeting is being readied for publication. It will contain genealogies of many of the early families and much information never published before. The price is not yet known.

On Saturday, September 28, at West Branch Cemetery two miles southwest of West Milton, Ohio, a bronze marker will be dedicated at

(*Continued on page 271*)

Our Hope For Unity As Friends

By John C. Harvey, Wayne L. Conant, and David H. Scull

The Conference of Friends in the Americas held June 26 to July 3 at Wilmington College brought American Friends from every area and every persuasion together for the second time in the history of American Quakerism. Three Friends from widely differing areas have been asked to contribute their views on the future we have together. John C. Harvey is pastor of New Castle Friends Meeting, a large urban Meeting belonging to Indiana Yearly Meeting and the Five Years Meeting of Friends. Wayne L. Conant is pastor of the Argonia Friends Meeting and a member of Kansas Yearly Meeting, which is independent. David H. Scull is a businessman and a member of Florida Avenue Friends Meeting in Washington, which is a United Meeting.

A Unifying Center

John C. Harvey

There have been two sets of tremendously moving spiritual experiences for me during this summer. Both came in connection with week-long meetings in groups with widely different backgrounds and religious conceptions. Both conferences were concerned with the basic God-man relationship and the consequent man to man relationships, rather than with structures and techniques.

The first of these experiences occurred at the Conference of Friends in the Americas. Here was concentrated spiritual interaction among Friends of nearly all persuasions. Here were men who start with the Biblical revelation of God and then work down to the social implications of that faith. Here also were others who, in making a sincere effort to do something about the human predicament, have discovered the need for an infinitely higher Power and also the fact of His constant presence with us and in us, as well as above us. It seems to matter little where we start—we do not really start, we merely "gear in" somewhere—very soon the Lord involves us in both "foci" of religious experience, the Divine Revelation and the human predicament.

The second moving experience took place at La Foret Camp near Colorado Springs, where members of the Department of the Ministry of the National Council of Churches and their wives met July 30-August 4 for a Study-Retreat. Here, with the able help of Richard Niebuhr, of Yale Divinity School and Theodore Wedel of the Washington Cathedral, we sought to discover more clearly God's purpose for the Church and its ministry. We came to know one another in Christ in a deep and vital fellowship which we shall never forget. We found that different traditions highlight different aspects of the Gospel, but that each tradition contributes something valuable in the whole picture. I hope to share more of this experience with Friends very soon, but in the meantime would like to suggest that you read Richard Niebuhr's book, *The Purpose of the Church and Its Ministry.*

* * *

In comparing the extent of the differences represented at the two conferences, I think I am forced to say that in some important ways, Friends of various persuasions are farther apart than are some members of different denominations. There are, for example, many Friends who feel a closer fellowship with the Congregationalists, Presbyterians or Disciples *whom they know* than they do with some *of the Quakers whom they do not know very well.*

This phrase, "whom they do not know very well" goes a long way in accounting for the continued feelings of estrangement among Friends. It does not explain the differences that exist, and would not by itself smooth out the barriers. Getting to know someone else does not guarantee that either person will come to the other's point of view, or that they will meet somewhere in the middle. But when people come together with the conscious purpose of discovering God in and through each other, a miracle takes place. We find, as many of us did at Wilmington, that we are in the presence of One who transcends our most terrifying differences, and that in Him we can meet in a unity which is of bedrock quality and will hold amid all the turbulence of our self-assertive separateness.

Speaking in World War II days, a leading British writer said that it was a great day in England when people began to see how great were the things which united them as compared with the things which divided them. Some such experience will need to come to us as Friends if God is to use us significantly in fulfilling His purpose in these days. When we are away from the Center, we focus on the things which divide us. When we get first things first (the God-man relationship) we have an energizing Center which unifies and guides and empowers. When we truly worship God, then even the most powerful dividing forces among us fade into *comparative* insignificance.

In the worship-fellowship groups at Wilmington, Friends of very different backgrounds found themselves being drawn closer together as they came toward the Hub of all experience. As some Friends revealed the heart of their experience of God, others awoke to the fact that such experience was not esentially different from their own. We found that we know the same Lord. "Intellectual" Friends did not disparage the emotional experiences of "evangelical" Friends and the latter were pleased to find that the former really do "love the Lord."

The heart of the message which I believe comes to us all at this time is in the title of a recent book, *Your God Is Too Small,* by J. B. Phillips. Too often we figuratively wrap God up in a package which fits inside ourselves, and we tend to feel that we encompass God. At this point we need the dimensions that the doctrine of the Trinity (Triune God) can give us. There is in this country a revival of theology at its vital best. There is a beginning of a discovery of the infinite dimensions of what we are referring to when we say, "When I consider Thy heavens . . . what is man, that Thou art mindful of him?" The difference between Creator and creature is being seen for the difference that it really is. We, as Friends, have a peculiar opportunity or obligation to weave into this Neo-Orthodox movement the realization that the creature is, after all, the Creator's prize creation, and we must respect the Master's work.

Some say, "What difference does theology make?" God *is,* and the words we use to describe Him will not change what He is. But what we see and feel and really believe

in relation to God makes a vital difference in the way we live. The renewed interest in theology is more than mere speculation on the part of a few intellectuals. It is man's attempt to find ultimate meaning in life, and to find his ongoing relationship to the One in whom there is ultimate meaning and authority.

* * *

Here is the heart of our hope for unity in the Society of Friends or in Christendom in general. Insofar as our religious experience is an experience of *God,* we will move toward oneness. We will move toward the Center and hence closer to each other. Someone has said that God is a circle whose center is everywhere and whose circumference is nowhere. The test for each of us to apply to his own experience is this: Is what I am experiencing really *God,* or is it some reflection which may be distorted? "The Lord our God is *one,*" and when we are drawn to Him we are drawn thereby closer to each other.

All this is not to ignore or gloss over the divisions which exist at the moment in the Society of Friends. These differences are real and heart-rending. Some of us are torn in spirit when we see "evangelical" Friends meeting in one place and "mystical—social gospel" Friends meeting in another, almost in mutual exclusion. These groupings are not only a betrayal of what our God wants of us, but on a merely human level they are a denial of the facts in our minds and hearts. All evangelism is not confined to one group, and all mysticism or social application of the gospel is not confined to another group. Why should we continue to live a lie?

No one of us can qualify to judge whose fault this situation is. My own opinion is that we all stand very nearly on the same level of guilt before God in such a tragic situation. This division is a heavy burden on the hearts of some Friends, and we need more Friends to help carry this burden to God's altar, where we may be able to lay it down, and not need to pick it up again. Young Friends have done something to bridge the gulf. Personally, I am as thrilled over the possibilities of united *spirit and work* among Friends in the future as I am dismayed over the division of the present. Surely it is God's will that we be drawn together in *one* fold with *one* Shepherd.

Headstone of the Building

Wayne L. Conant

Some of the Great Moments in this Conference came when two or three sat down together and "questioned and answered" each other concerning church methods; the advantages and disadvantages of pastoral and non-pastoral meetings; the short-comings and failings of our Society and the hopes for the future.

Many small sessions were held each night after the full assembly was dismissed. One incident will serve to illustrate what happened many times during the week. The hour was late but several of us were going strong in Tom Brown's room discussing, among other things, the Quaker ministry. There was serious "give and take" for quite an extended period. Finally, Tom slipped courteously beneath his bed covers, but still we stayed and talked. At last Tom failed to respond to a question. There was silence. Only the subconscious caught the question. Those of us who were guests looked at each other knowingly and tip-toed from the room.

There were Great Moments in worship also when a score of persons united in prayer and communion. Personal needs were shared and wrong attitudes were confessed. The deep desire to find guidance for some of the problems back home in the local meeting was shared by the entire group in a very real way.

There were the Lesser Moments also when I felt the heart and mind "staggered through unbelief" at the requirement of God.

I will mention one other Great Moment. This one came in our Discussion Group on *The Relevance of Theology for Friends* when someone suggested that since Friends emphasized the Spirit's leadership, did it really matter what we believed concerning Christ? Maurice Creasey, whom we had "borrowed" from another group for our discussion that morning, replied that he felt that early Friends emphasis on the Spirit did not detract from, but complimented the Person and Work of Jesus Christ. It would seem impossible to have a proper Theology of the Holy Spirit without a clear understanding of the Work of Christ in Redemption.

* * *

My hope for our Society is that

Friends participating in the School for Ministers of Indiana and Western Yearly Meetings included (front row, left to right) Edwin Hinshaw, Laurence Barker, Lewis Barrett and Eugene Fisher; (back row) Isaac Phillips, Kenneth Brown, Robert Kessler, David Brown, Harold Smisor, Norman Young (Director), Lewis Swander, Elton Trueblood (Faculty), Wilmer Beeson, Robert Shockney and Lester Figgins (Faculty).

The School was held June 17 to June 28, and included two days of the American Friends Conference held at Wilmington, Ohio, where this picture was taken. Courses taught included Quaker History and Social Responsibility by Elton Trueblood and Bible and Evangelism by Lester Figgins. The School is sponsored jointly by the Committees on the Recording of Ministers of Indiana and Western Yearly Meetings.

it will return, not to the "old days", but to the "old paths". We cannot go forward until we return to the *faith* and *experience* in the Living Christ which characterized our Society at its birth three-hundred years ago.

One of the results of this vital relationship with God will be a renewed conviction in the trustworthiness of the Holy Scriptures. Robert Barclay's words in this frame of reference speak to Friends today as much as they did to Friends then. He said, "We do look upon them (the scriptures) as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them;—We shall also be very willing to admit it as a positive certain maxim, That whatsoever any do, pretending to the Spirit, which is contrary to the scriptures, be accounted and reckoned a delusion of the devil. For we never lay claim to the Spirit's leadings, that we may cover ourselves in anything that is evil; so we know, that as every evil contradicts the scriptures, so it doth also the Spirit in the first place, from which the scriptures came, and whose motions can never contradict one another, though they may appear sometimes to be contradictory to the blind eye of the natural man . . ." Vital areas such as the Quaker home, the Quaker school, the pulpit and the facing-bench will find, through the Life, Discipline and Leadership of the Holy Spirit a freshness in Biblical truths again.

* * *

All the thoughts I share, I say at the great risk of being misunderstood, but I say them out of deep love and concern for our Society. Romans 9:1-5 (Phillips Trans.) as applied to Friends expresses something of my feeling, but certainly not to the degree experienced by Paul.

"Before Christ and my own conscience I assure you that I am speaking the plain truth when I say that there is something that makes me feel very depressed, like a pain that never leaves me. It is the condition of my brothers and fellow-Israelites, and I have actually reached the pitch of wishing myself cut off from Christ if it meant that they could be won for God."

Far too much of our three-hundred years has been spent in "re-interpreting" what the first Friends said and wrote. Much of this "re-interpretation" of Friends teaching became necessary because the "re-interpreters" could not agree with the teachings because the teachings adhered closely with the New Testament preaching of Christ crucified and risen again.

The issue over which men, within and outside our Society, have stumbled is the Stone, (the Person and Work of Christ) which to the natural mind can not fit into the building. This is the Eternal Stone and it appears in every age and generation. The question ever before us in our groping and search for God is, "What think ye of Christ?" The Scripture says that this "Stone of stumbling," whether we accept it or cast it aside, has already become the "Head-stone" in the building. "God . . . hath in these last days spoken unto us by His Son" (Hebrews 1:1) What folly for us to attempt to build in unity a structure to weather the storms in today's world and the future without putting in the "Head-stone" to hold the building together.

Is not the Spirit calling us *all;* the United Yearly Meetings; the Independent Yearly Meetings; the Five Years Meeting; the Association of Evangelical Friends; the Independent Groups; Friends General Conference; the Associations; the American Friends Service Committee; the Friends Committee on National Legislation; the Friends World Committee; our total Society, to walk together—over to this Stone which has been cast aside and, together, lift this precut Stone up, up high above our heads and place it in its proper position? "And I, if I be lifted up from the earth, will draw all men unto me." Jn. 12:32.

A transformation will take place in us all as we stoop and place our hands under this Stone and lift it to its place. We shall become one in Christ and truly workers together with God.

Do we have faith for this transformation? Dare we leave this *lifting task* to a few? Is not the Voice of God saying to our Society, *"There is one, even Christ Jesus, that can speak to thy condition?"*

Three Ways To Grow

David H. Scull

It seems to me that we grow in the experience of God in three dimensions: in depth of spiritual feeling; in breadth of vision as to His purpose; and in courage to do His will.

The approach to God initially through the channels of reason, or out of concern for the social gospel, as I sought to approach Him in Quakerism some twenty-five years ago at Swarthmore College, has as its strength the possibility of developing a broad outlook on the implications of religion for human relationships. But the corresponding weakness as I now see it is the possibility that one may remain spiritually shallow.

The approach to God initially through the channels of emotion, or out of concern for personal salvation, has as its strength the possibility of giving the seeker a deeply moving experience. But the corresponding weakness is the possibility that one may have only a narrow outlook on the relation of his religion to the totality of mankind.

The third dimension of religious experience, strength of purpose to carry out God's will as we feel it and see it, is I think not approached in the same way as the other two; we may pray and strive for it, but it comes to us as the gift of God.

For the moment leaving aside this third element, I hope we would agree that true Christianity must have both of the first two dimensions. So essential is each that there seems to me to be little point in debating whether depth without breadth is any more to be preferred than breadth without depth. On the other hand each of us has to start somewhere in his religious search. It may be that as we look at Friends who seem most nearly to have achieved a vital three-dimensioned religious life we can find some clues which will help us.

Those of us who were fortunate enough to participate in the Wilmington Conference heard one of Quakerism's great women, Kathleen Lonsdale. From her early training and later preeminence in science, I would suppose that she is one who found her faith through an approach rather strictly conditioned by the laws of logical thinking. She reveals to us now a person of the utmost breadth of vision and depth of insight, and moreover the

will to pursue the spiritual and practical implications of her faith wherever they lead.

Let us use Clarence Pickett as an example of what I assume to be a contrasting approach. Starting with the simple but deep faith and the evangelical background of his Kansas and Iowa Quaker boyhood, his vision broadened through the years to encompass the problems of every race and nation and practical ways of tackling them. He too has been given the moral strength to follow his faith and his vision.

Without wanting to make any invidious comparisons, it seems to me that probably more of the men and women whom I think of as possessing this "three-dimensional" quality have come to it through this second path than the first. If this is true, it may be that those start from rational premises and then try to deepen our spiritual lives have a harder task to perform than those who can more readily explore the spiritual depths without first having to hurdle the barrier of rationality and who then try to apply their intelligence to the world's problems. I am clear, however—indeed, if I have hope for my own growth I must believe—that we can grow in either way.

* * *

To me the most important aspect of Wilmington was that here came together Friends who realized their need and who sought to grow in the experience of God in all dimensions. It had special significance for some of us who have become "United Friends." In my case our Monthly and Quarterly Meeting has united, so that we have joint membership in both the Baltimore Yearly Meetings. For me this has meant that, coming from a "Hicksite" background, I have acquired a special responsibility to understand and learn from those of a more evangelical background, and to become informed about and help support and guide the program which the Five Years Meeting has so faithfully carried on through the years. It is also my duty, if I can, so to live that these newfound friends will see in me more of the value of my background.

Of course Friends do not neatly divide themselves into two groups in terms of the problem of religious growth which I am suggesting here any more than they have divided themselves neatly into two groups organizationally or theologically. But the pattern does repeat itself, and again the experience at Wilmington was instructive. "Growing in the Experience of God" was the theme of the Conference and in our own worship-fellowship group which met each morning we tried to follow this through in meditation and discussion. Our leader was a man who contributed much to the group, and I was probably in as close accord with him intellectually as with anyone else there. Yet another Friend with a background and outlook much closer to Christian orthodoxy was the one, I was interested to find, who seemed to beckon me on to deeper experience.

In the second-period discussion group to which I belonged, we were fortunate to be able to consider in combination (perhaps for the first time at such a Friends' Conference) the two topics of Missions and the Service type of outreach. Again without making any hard and fast divisions I think it is recognized that these two interests are given different emphases by different groups of Friends. I think we were truly led to see that both of these are ways which God has provided to enable us to carry out His plan. Rather than feel that they are opposed or competitive, can we not rejoice that no matter how different our talents may be, or what the circumstances of geography or politics or religion may be where we are called to bear our witness, there is a way for us to serve?

* * *

Do differences remain? Of course they do. One very important one is in language. Some readers will no doubt feel that in this very article there is a distressing lack of reference to Jesus Christ and the familiar terms of the gospel message. All I can say is this: At Wilmington it was said (quoting John Baillie.) —that to ask if Christ is Divine is to ask the wrong question. It assumes that we know independently what God is. But it is to Jesus Christ that we owe our knowledge of God as love not force, as meekness not pride, and so forth; even though we can have direct knowledge of Him it is only through Christ that God has shown Himself fully to us. This I can believe, and it is meaningful and helpful to me. Just the same, I cannot change my whole background or the terms in which my thoughts come naturally to express themselves. For me to attempt to do so would be artificial and insincere. I prefer to believe that real unity can come as each of us sees in the other the reality of experience, undistorted by the clumsy human words we have to use.

Still another example: I have never thought that I could accept the idea of the Trinity. But Maurice Creasey, in following up Douglas Steere's appeal to Friends to formulate a theology of the Holy Spiirt, put it in this very simple way: we know that God is above us, in the sense of climbing the heights to reach him; we know that he was and is with us in Christ; we know that God is in each of us (the Holy Spirit). If this is orthodox trinitarianism I think (somewhat to my surprise) that I can accept it. But it does not make it come any more naturally to me to recite the Apostle's Creed.

Even aside from differences in language, there are real variations in our ability to perceive the truth. We must as Quakers believe, I think, that the truth will evolve out of a harmonization of these varied insights. In this sense, as David Henley pointed out, Quakerism shares with science and democracy the important quality of being self-correcting; as a seeking rather than an authoritarian religion we can receive new experiences and build on the foundations of the old. But this requires that each of us must express ourselves with the greatest clarity which we can command so as to communicate our experiences and insights with each other. This may call forth another expression which may seem entirely contradictory, but this is part of the process. It is important that among the various branches of Quakerism we should speak our minds clearly, and then in love sit down together and seek to find the deeper unity that underlies all.

And out of this unity, I hope and believe, can come the call from God —the courage, strength and determination to do what we feel is right and what we see is necessary —the "third dimension" which can give substance to our emotional and intellectual life. While the call may come out of silent and solitary seeking, I confess that for me I need the sense of a united body of Quakers supporting me with a corporate determination. At Wilmington I felt a glimpse of this—just a glimpse, but enough to fill me with hope for the future.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Sermons on Marriage and Family Life, edited by John C. Wynn; Abingdon Press; 173 pages; $2.75.

These sixteen sermons are well chosen to present many aspects of Christian family life. One is autobiographical, written by the father of a mentally retarded baby. Another is addressed to those who by choice or necessity have remained unmarried. Others are by some of Protestantism's "big names," George Buttrick, James A. Pike, etc. This is an inspirational, serious but not difficult book for all who care about the Christian family.

Harold Smuck

* * *

Preaching on the Books of the New Testament, by Dwight E. Stevenson; Harpers; 268 pages; $3.95.

This is an excellent "shop" book for the preacher or religious lecturer or Sunday School teacher. It offers a relatively new idea—topics based on *books* of the New Testament. This type of preaching opens up the principal thought and purpose of a single book of the New Testament, and invites a deeper study of each book, one by one. It leads into a study of the Bible by listeners, avoids taking the text out of context, and results in topics for preaching coming not from the newspaper but from the tested literature of all time—the Bible.

E. T. E.

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The final volume of the *Interpreter's* Bible was published on August 5. This 12th volume completes the set which is the first full-scale Bible commentary to appear in English in more than fifty years. Volume 12 contains general articles on the Bible, the New Testament and the Dead Sea Scrolls; James, I and II Peter, I, II and III John, Jude, Revelation and two Indexes to the entire set. This Volume contains, as do the others, both Revised Standard and King James Versions of the Bible, and is priced at $8.75.

* * *

Quakerism and Other Religions, by Howard H. Brinton; Pendle Hill Pamphlet No. 93; thirty-five cents.

Howard Brinton brings to our thinking the unique relationship which Quakerism has with non-Christian religions, because the form of Christianity which Quakerism takes has many elements in common with the world's great religions. This is not to show other religions as equal to Christianity, nor Quakerism as superior to other forms of Christianity. Quakerism is defined as being those beliefs and practices which were accepted by the Society during the first 200 years of its history.

Great similarity is found between Friends' "waiting upon the Lord" and the mystical union of the higher types of Hinduism, Buddhism, Islam and Taoism. Always it is "silent meditation, seeking to center finite life in a Life infinitely greater than the self-conscious ego, which carries the worshipper farthest in his quest." Other areas where similarities exist between Quakerism and Eastern religions are in the beliefs of pacifism, perfectionism, detachment from results, and in the peculiar affinity which religion has with scientific truth.

Despite similarities, it is on the doctrine of incarnation that Christianity and Quakerism differ most from non-Christian religions. For Christians, Christ alone fully reveals God; while other religions have no such dependence on a historical event. Yet, cooperation among religions of the world could strengthen the moral force against our present-day scientific materialism, and truly "Quakerism may play a vital role in helping men to be more aware of their true nature and destiny."

Mildred H. Hale

INSPIRATION

Some have a well that is clear, dark, and deep,
Guarded by windlass and a bucket's sweep.
For me there is a little bubbling spring
Where gentle grasses softly droop and swing.
It harbors maybe a gnat's fragile wing
Or some such tiny, lovely, worthless thing.
No stars it mirrors in its shallow glass;
Takes little note of shading clouds that pass;
Yet joy abounds and magic. For my spring
Reflects God's love for every living thing.

Sarah E. Gray.

MOUNTAIN LAKE

There is no blue greater than lake-blue:
It lies converged blue,
Rock protected perhaps
Until the last unhinged star.
Once through the high pine
I came upon it so
And breathed its wild fragrance
As if a field of lupine lay below,
Thinking: "Here God has rested tired eyes."

Dulcie M. Gawne

SUMMER EVENING

The elm leaves are tumbling flippety-flop,
Light green and dark green with night-time between,
With silvery downside and velvety top
Weaving intricate patterns of green upon green.

The rough brown of twig and sleek tan of limb,
The black bark of tree trunk by moonlight are seen
Like shaken silk fringes which lavishly trim
The loveliest patterns of green upon green.

Day's dress was of many tones, vividly bright,
And after her brilliance, we welcome the sheen
Of leaf-filtered moonbeams revealing the Night
In these monochromed patterns of green upon green.

Fleta Pierce Newlin

THE SEARCH

The search within each human breast
Is a long and arduous task:
To find what lies behind the veil,
To tear the silver mask.
And then to face the Truth, dear Lord!—
Only the strong can know
The agonizing, piercing pain . . .
And then the joyful glow.

May Mansoor

The Sunday School Lesson

Prepared by John C. Harvey

September 15

Ezekiel: The Work Of A Pastor

Ezekiel 1:1-3 and Chapter 2 and 34

The work of every pastor is a little bit different from that of every other pastor, and in the Society of Friends at least, pastoral work is not confined to the pastor. But we may learn much from Ezekiel as to how a pastor may work with "skill of a professional and the spirit of an amateur."

The reader will notice in today's lesson how the prophetic ministry is balanced with the pastoral ministry. Always we stand in need of the prophetic ministry, in which the Word of God is declared with power and conviction, and in which this Word is interpreted clearly to those who listen. We also always need the pastoral care of the shepherd who patiently and constantly leads and nourishes those who are in his care. Ministry is conceived by Friends as a function of elders as well as of recorded ministers, and pastors and elders should complement each other so that no aspect of the Meeting's total ministry is neglected. If the paster's strong point is preaching, then the elders will need to be more active in calling and counselling. If the pastor is "a good all-around man" in the service, perhaps his preaching may need to be strengthened by the vocal and public ministry of others who are gifted in that way. It is the responsibility of the Ministry and Counsel to see that both the prophetic and the pastoral ministry are carried forward adequately in the local Meeting. And we must never neglect our emphasis as Friends that in one sense every Christian is a minister (servant of God). One part of the ministry to which every Christian is called is that of supporting, both in spirit and in substance, the pastoral ministers in our Meetings.

Notice Ezekiel's call to prophetic ministry. We as Friends have emphasized the secret call, or God's call to the heart of a man, involving a strong sense of personal responsibility to answer that call. Often it involves also a strong sense of the need of the world. There are other elements which enter perhaps more into the picture of the total call than we as Friends have recognized. The call of the church (Body of Christ) is part of the continuing vocation. The providential circumstances, in which some doors open and others close, are part of the life-long perspective of the call. And prior and all through a man's ministry is the first call—the call to respond to Christ and be Christian. Without this, other responses are nullified.

A minister as a preacher is a channel for the Word of God, and not the source of it. The preacher is not the authority; he points to the Authority. Nevertheless, perplexed people need more than the simple statement, "Christ is the answer," even though it is a true statement. We are hungry, in our day, for what follows immediately after the "Thus saith the Lord."

Notice that the Word of God did not come to Ezekiel until he had sat with the people seven days where they sat. Notice that he was not just sitting. The Word of the Lord does not come from the blue into a vacuum. The interpreter of the Word must know the language (total life situation) of the people for whom he interprets. Friends have been right when they have wanted their ministers to empty their heads of false and idle "notions," but they have been wrong when they have wanted empty-headed and uninformed preachers. The prophet must know the Word and he must know the world, and serve to bring the two together in a transforming interaction.

September 22

Daniel Standing Firm In Crises

Daniel 1 through 6

The Book of Daniel cannot be fully understood apart from a knowledge of the source and purpose of the writing. Its spiritual impact cannot be adequately felt by us until we sense the meaning of the persecution of the Jews under Antiochus Epiphanes and the way in which they were bolstered by the message of the book of Daniel. Any teacher who hopes to get across to students the vivid truth in this lesson will study the history of this persecution and the background, Biblical and historical, for this lesson. The Abingdon Commentary, The Interpreter's Bible, The International Lesson Annual, and other books are reliable sources of this information.

One great truth that the writer of Daniel would convey to the persecuted or discouraged of every age is that God is a great God. We do not need to try to rescue Him from some petty foe, who may indeed seen tremendously powerful against us, but is infinitesimally small in God's sight. Belshazzar with his thousand lords looks very small in comparison with God. The implication is that Antiochus is also as nothing, and that the victory will not be his for very long. We can substitute the name of any man, and the picture will still be the same. The victory of evil is short-lived. God rules, and will bring judgment upon all.

Theologians and men of science are uniting in their testimony these days to the mightiness of God as contrasted with even the most powerful of men. This mightiness of God as over against our weakness should not appall us, but rather should be the source of our hope. Daniel's courage came from his confidence in God's greatness and sovereignty. When Christians under Hitler's heel were able to find hope and courage, it was from the same source.

Many people will agree that God is great and that He is able, but have little faith that He is available. If He is so great and so powerful as He evidently is, why should He care? Maybe circumstances will work out so that help can come to man in his predicament, but will it come in time to help *me*? One thing to say, while it is not totally encouraging, is that salvation does not depend upon men being freed from persecution (remember the Cross), but upon God's victory over sin which causes all sorts of persecutions and miseries. Another thing that might be said, which the writer hopes that the reader will interpret rightly, is that personal emancipation from the suffering and sorrow of the world is not the first goal of a Christian. "In the world ye shall have tribulation . . . but be of good cheer, for I have overcome the world."

Questions: How do we see the handwriting on the wall today, and are we interpreting it correctly? Do evil powers carry the seeds of their own destruction?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching." copyrighted 1951 by the Division of Christian Education. National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Thomas E. Jones, President of Earlham College, discussed the beliefs and history of the Society of Friends on Radio Station WOWO in Fort Wayne, Indiana, on July 30. The talk took place during the "My Belief" segment of a program produced and directed by Royden Parke, an Earlham graduate and WOWO staff member.

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Thomas and Anne Moore of Lansdowne Monthly Meeting, Pennsylvania, have recently been named directors of the International Student House in Washington, D. C., by the American Friends Service Committee. Thomas Moore has previously served as Program Director of YMCA community-wide work in Eastern Delaware County, and is a graduate of the University of California at Berkeley. Anne Moore is a graduate of Swarthmore College.

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Two Wilmington College students will attend Knoxville College in Tennessee next year on an exchange program. The exchange was arranged with the Negro College through the national Fellowship of Reconciliation. Janeal Turnbull will work in a settlement house in Knoxville as well as attend the college. Dave Berger is on a Work-Study program at Wilmington and will also combine work and study in Knoxville. Both hope to learn to understand the problems of southern students and to demonstrate good will.

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The $25,000 project of building Roberta Hall, a girls dormitory at White's Institute near Wabash, Indiana, has been completed by Quaker Men of Indiana Yearly Meeting. The project, which was pledged at the Yearly Meeting Quaker Men banquet four years ago, has won support from almost every Meeting in Indiana Yearly Meeting, reports Charles Carter, Quaker Men President. The girls dormitory is named in honor of the late Roberta Curless, daughter of Robert Curless, superintendent of the home.

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The Lake Erie Association of Friends Meetings will hold its 1957 Conference at Wilmington College, Wilmington, O., August 30-September 1. Conference theme will be "Responsibility of Friends to Seekers." Leaders of small discussion groups will be Phillips Ruopp, Arthur Morgan and Mary Morgan. The Lake Erie Association is composed of independent meetings around Lake Erie, in Ohio and western Pennsylvania. Executive Secretary of the Association is Isobel Bliss of Cleveland.

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Robert and Ardelle Cope of the University Friends Church in Wichita, Kans., are spending two weeks during August in Jamaica. Twenty-five years ago, following their wedding and the recording of Robert Cope as a minister in Iowa Yearly Meeting, they started for Jamaica for their honeymoon and to begin missionary service under the American Friends Board of Missions. Their headquarters in Jamaica during their visit will be at Seaside, Hector's River, where Robert Cope served as pastor. He will also preach at the Amity Hall Meeting, which he also served.

* * *

Ground was broken July 28 for the Fairborn Friends Church in Ohio, which will belong to the newest Friends Meeting in Indiana Yearly Meeting. Norman McCoy, a musician; John Compton, Superintendent of the Yearly Meeting; Kenneth Pickering, Chairman of the Pastoral and Evangelistic Committee; and Ernest Lamb of the Friends Central Offices were present to assist in the services. The building will be west of the present parsonage. The first unit of the church will include a chapel, kitchenette, fellowship room, pastor's study and prayer room, with a flexible arrangement for classrooms. J. Bartram Shields is pastor of the Meeting.

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For the third year, a seminar trip to the United Nations for people in the midwest is being sponsored by the Des Moines office of the American Friends Service Committee. Travelling by chartered bus, thirty-six Friends and others will leave Des Moines October 12 for New York. A seminar planned by the Quaker Program at the United Nations for the group will be followed by two days in Washington, where a program will be arranged by the Friends Committee on National Legislation. The bus will return to Des Moines October 20. For further information, write the American Friends Service Committee, 4211 Grand Avenue, Des Moines 12, Iowa.

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Leonard Kenworthy, Friend and Professor at Brooklyn College, New York, plans to leave in September for a ten month trip to Africa, the Middle East and Southeast Asia. The focus of the trip will be to interview the leaders of the new nations which have been formed since World War II. There are approximately twenty of these nations, comprising nearly 700 million persons. We will visit some other nations which will eventually obtain their independence. He will spend from three to four weeks each in Ghana, Nigeria and Indonesia, briefer periods in other places. He expects to visit various Friends groups en route and will carry a Minute from the Friends World Committee.

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The Ann Arbor Friends Meeting would like Friends and others to know about their Friends Center at the University of Michigan. The Center, where the Meeting for Worship and other activities take place, is also used as a cooperative, international women's residence. Sixteen women room at the Center, and they are joined by ten men students for lunch and dinner each day. Graduate students and undergraduates, American and foreign students are welcome. Anyone interested in living or eating at the Center should write to Don and Sybil Stokes, House Directors, 1416 Hill Street, Ann Arbor, Michigan. Kenneth and Elise Boulding are Clerks of the Meeting.

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Dr. James F. Crow of the University of Wisconsin presented the basic findings of the geneticists regarding the atom bomb and future generations at the recent congressional hearings, according to the July Washington Newsletter of the Friends Committee on National Legislations. He is quoted as saying, "In my opinion, even one unnecessary individual tragedy is too many, and no increase in radiation for any reason should occur unless it offers some compensating benefit for mankind." Friends will be interested in knowing that James Crow is a graduate of Friends University and the son of H. Ernest and Lena Crow, Friends of Wichita, Kansas. Ernest Crow has been Head of the Biology Department of Friends University since 1918.

* * *

Virginia Williams, now on the staff of the Midwest Office of the Friends World Committee at Wilmington, Ohio, has been appointed Director of Quaker

Coming Events

August 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

September 28-29 — Friends Committee on National Legislation, Executive Council and Area Meeting; New York City.

October 3-5—Executive Council, Five Years Meeting of Friends; Richmond Indiana.

Photo by Susan Castator

When the new Earlham Hall opens next fall, hanging there in a place of honor will be a portrait of Martha Doan of Westfield, Indiana, former Earlham dean of women and chemistry professor. An Earlham graduate of 1892, Martha Doan has long been active among Friends. Shown here with the portrait, which was presented to the College by her former students, are Martha Doan and President Thomas E. Jones. The new Earlham Hall, built as nearly as possible in the architectural style of historic old Earlham Hall, will serve as a women's dormitory and dining hall.

Seminars at the Quaker United Nations Program in New York City. The assignment carries responsibility for the coordination of seminars at the United Nations for Friends and others visiting there. This work is in cooperation with the Friends World Committee and the regional offices of the American Friends Service Committee. The director also schedules the visits of individual Quakers to the United Nations, and provides speakers on the United Nations and the Quaker program there. Virginia Williams is a member of Springfield Meeting, Iowa (Conservative) Yearly Meeting, and a graduate of William Penn College.

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Austrian Friends have written to Austrian government officials recently on two concerns: the menace of a third world war which is expected to entail the use of weapons of mass destruction and the threats to peace through social tensions arising from the high standards of industrial countries compared with the lower standards of underdeveloped nations. The letter stated "As we believe that above all the small countries ought to represent the conscience of mankind in the world of today, we would suggest that Austria take the initiative through her representative at the United Nations in favor of a general increase of the governmental contributions to the Technical Assistance Program." The letter also urged the formation of a private organization to arouse public opinion in Austria for an action of this kind.

* * *

Lewis Savage, pastor at Wabash, Ind., has been called to the Friends Meeting at New Providence, Iowa, to begin service September 1. Worthy Spring formerly served the Meeting. Lewis and Esther Savage have held previous pastorates in Iowa Yearly Meeting. A new pastor in Indiana Yearly Meeting will be Gertrude Huheey of Oxford, Ohio, who has been called to the Meeting at Economy, Ind. She is studying for her master's degree in religion at Earlham College. She and her husband and son, an Earlham student, will live in the Economy parsonage. Another change is the resignation of Robert and Thelma Jay, who served for nine years as pastors of the Harmony Friends Church near Wessington Springs, South Dakota. They are moving to Haviland, Kansas, so that their oldest child may attend the Friends Academy there.

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The workcampers at the Friends Hospital, Kaimosi, Kenya, have completed the new TB ward and the patients have now moved into their new quarters. The campers have now returned to the task of completing the cottages for recuperating TB patients. Six cottages have been finished and it is hoped that the funds appropriated for the cottages may suffice to build a total of 9 or 10 cottages, even though building costs have risen. These should be easily completed by the end of the two year period planned for the workcamp, February, 1958. Campers on the site this summer have been John Roylance and Allan Brown from England, Lincoln Paine from America, Sven Rassmussen from Denmark, and John Makesi, Jotham Wepukhulu, Jafeth Makhabala and John Ludenyo from Africa. An article on the workcamp entitled "A New Idea in Africa," by Horst Rothe, appeared in this journal for May 16.

* * *

East Whittier Friends Meeting, California, celebrated its fiftieth year in June. Guest speaker was Raymond Cramer, a former pastor. An afternoon service featured greetings read by Monthly Meeting Clerk Harold Butcher, including those from Richard Nixon; a resume of church history given by Raymond Todd; reminiscences from Herbert Tebbetts, son of Charles E. Tebbets, first pastor of East Whittier and first president of Whittier College; a talk from Blanche Ford Pickering, former co-pastor; and a program, "This is Your Church," compiled by Harriet Hudspeth and Phyllis Le Fevre. Guests present included Superintendent Donald B. Spitler, Glenn Switzer of Pasadena Monthly Meeting, former Clerk Kenneth Craig, former choir director Win Haslett, former pastor Paul Younger and his wife Nettie. Charter members present were Roy Ware, Ada Ware Sutton, Wilma Ware Hale, Dorothy Jackson Haworth and Walter Cammack.

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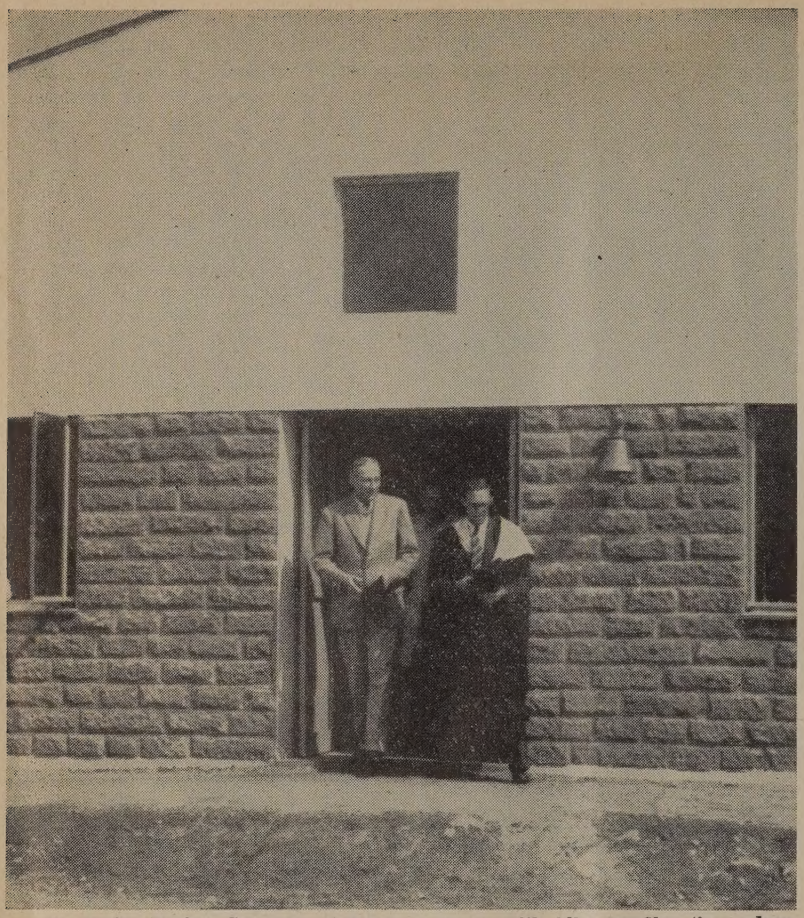
An item first printed in the Canadian Friend and reprinted in the Occasional News Letter of Herbert Hadley of the Friends World Committee concerns a correction in the directory of Friends Meetings in Canada. The Ottawa Meeting was listed as meeting in the Y.W.C.A. Board Room instead of the Y.M.C.A. Board Room. "Some Friends visiting Ottawa recently used the incorrect listing and found themselves worshipping with a group in the Board Room of the Y.W.C.A. (just across the street from the Y.M.C.A.) sitting in a hollow square with the Communion table spread in the middle. Not only did these Friends commune with their fellow-worshippers (feeling that Friends did differ considerably from place to place) but one Friend felt moved to minister on the subject of the Quaker testimonies to the mystification of the other worshippers." It should be noted that Ottawa Friends welcome



Sir Evelyn Baring, Governor of Kenya, is shown with Allen Bradley (in academic robe) as they leave the classroom block of the Friends Secondary School after the Governor participated in ceremonies formally opening the School on July 8. The Governor made a thorough inspection of the Friends Africa Mission, including the hospital where Horst Rothe showed him the operating theater and X-ray department. At his speech during the opening of the school at Kamusinga, the Governor said, "I am happy to be present for the official opening of this Secondary School which is under the auspices of a mission established many years ago. Its name is well-known and has long been honored over a wide territory. The school is built on firm foundations. I do not mean the foundations of the building which support the walls and keep the roof from collapsing on our heads. I refer to the foundations laid by the pioneer missionaries of whom you have reason to be proud. I hope that this school will maintain the tradition which has been developed through these years."

visitors to their Sunday morning meeting held at 11 a.m. in the Y.M.C.A. Board Room, Laurier and Metcalfe Streets.

* * *

Pastoral changes announced for California Yearly Meeting include the following: Jesse Drinen, Youth Secretary for the Yearly Meeting, will become pastor of the First Friends Church at Long Beach. C. W. Perry Jr., assistant minister at Arcadia Friends Church for the past two years will be the new Youth Secretary, employed on a part time basis while he attends Fuller Seminary. Donald Cary, assistant pastor at Alhambra Friends Church, will become pastor of the Capay Friends Church. Paul Baker has accepted the call to become pastor of the El Modeno Meeting. Truman Miller, pastor of the El Modeno Meeting for the past two years, passed away on June 4. Roy Knight will serve as pastor of Los Angeles Meeting on a part time basis. Ernest Lamb will become interim pastor at East Whittier Meeting. At Whittier Meeting, Gordon Berger will become Minister of Music beginning September 1, and Klane Robison, formerly at Alamitos, will become Minister of Christian Education.

* * *

Young people from the four Friends Centers among Indians in Oklahoma met July 22 through July 26 at Grove, Oklahoma, for a Christian camp experience. Forty-four youngsters from the fourth grade through high school participated in four days of worship, work and fun. Leaders included: from Wyandotte, Ruth Perisho, teacher, Mary Emily Perisho, teacher and leader of Chapel Choir, Bea Lankford, cook and crafts, and Lois Dilner, crafts; from Kickapoo, Mary Jane Saeger, teacher, and Armin Saeger vesper speaker; from Hominy, Ivan Clark, recreation and teacher, and Mary Kathryn Clark, camp nurse, recreation and crafts; from Council House, Larry Pickard, business manager and teacher, Lucille Pickard, camp director, Nadean Hilliard, camp newspaper, Marge Patrick, leader of dramatics group, Esther Luther, "Queen of the Dishwasher," Mamie Long, cook. Guest speakers included the Rev. Bob Vermillion of Seneca, Missouri, Dr. L. P. Hetherington of Miami, Oklahoma, the Rev. Harold Leveridge of Grove, Oklahoma, and Dean Barrett County Agent from Grove, each speaking on a portion of "Jesus increased in wisdom and stature and in favor with God and man." Classes included courses on Old Testament Heroes, taught by Mary Perisho, New Testament Heroes, taught by Mary Jane Saeger, Adventures of Paul, taught by Larry Pickard, Our Friends Church, taught by Ruth Perisho, and Planning Christian Endeavor Meetings, taught by Ivan Clark.

Friendly Fellowship

GOLDSBORO, NORTH CAROLINA — A reception was given July 11 at the Goldsboro Meeting House honoring our new pastor, D. Virgil Pike and wife Ethel who came July 2 to begin work in our meeting. We feel that we are fortunate to have these experienced workers with us and we are trusting that we may have a profitable year together. They came from Piney Woods Meeting where they have served for the past five years as pastor.

The Men's Bible class recently entertained the members of the Margaret Fell Sunday School class with a barbecue dinner in the basement of the Meeting House. A program was given following the dinner.

Kenneth Wood of Greensboro, a ministerial student at Guilford College, has served our Meeting during the past nine months as a supply minister. We are deeply grateful for his services in our midst. On July 21 our Meeting House was the setting for his marriage to Hope Anderson, one of our members. Seth Hinshaw was the officiating minister. A reception followed the ceremony, sponsored by the Hospitality Committee of the Monthly Meeting.

Eunice Pate.

At the close of the meeting of the American Sociology Society in Washington this month, a dinner meeting for faculty members interested in working out the Christian witness in teaching and research will be held with Dean Herber Stroup as Chairman. Interested Friends should contact him.

The Meeting School

An experimental school sponsored by Friends will open September 30 at West Rindge, New Hampshire. Director of the new school will be George I. Bliss, Clerk of New England Yearly Meeting. The school will accommodate twenty-five boys and girls from 13 to 17 years of age.

A letter sent out from the school faculty states that the school has been founded to establish "a climate of learning in which we are free to acquire the knowledge and disciplines of truly abundant living." The Quaker testimonies of simplicity, peace, and service will be emphasized. Each day will begin in worship. The daily program is scheduled around three four-hour periods for study, work and play. There are no formal classes. The learning process is guided by adult counsellors qualified in the areas of English, History, Mathematics, Languages, Physical Sciences and Arts. The Meeting School operates a seventy-five acre farm, a shop, and several small craft-industries, in all of which students will work.

Faculty members include George and Helen Bliss, Robert and Thera Hindmarsh, Joel and Ruth Hayden, Paul and Josephine Peabody and Sylvia Pigors. The school is incorporated under the name of "The New Hampshire Quaker School Associates," and the corporation consists of five to nine members, all of whom must be members of the Religious Society of Friends. At present they are George I. Bliss, Joel B. Hayden, Robert Lyon, John Kaltenbach and Robert Hindmarsh.

Interested Friends should write George I. Bliss, Thomas Road, West Rindge, New Hampshire. George Bliss taught for eight years at Westtown School, and for eight years served as Executive Secretary for the New England regional office of the American Friends Service Committee.

WANTED

Five Purdue Students (men) to live in the new Friends Student Center in West Lafayette, Indiana. Private bath, kitchen privileges and the use of the living room. $25 a month. Located 2½ blocks from the Student Union Building. Contact: Keith Kendall, 220 Pierce St., West Lafayette. Phone 3-4121.

We have need of a Pastor at South Glens Falls Meeting; if interested contact Mrs. Theodore Fish, 29 Hudson St., South Glens Falls, New York.

BIRTHS

ESSICK—To Eugene and Darlene Harrison Essick of Des Moines, Iowa, a son, Kurt William, on July 2.

HADLEY—To Joseph and Catharine Hadley of Closter, New Jersey, a son, Allen Frederick, on June 23.

MOFFITT—To Homer and Helen Moffitt of Kokomo, Indiana, a daughter, Lucinda Marie, on July 22.

STILLIONS—To Harold and Barbara Stillions of Farmers Institute Meeting, Indiana, a son, Thomas Harold, on July 14.

MARRIAGES

DENTISTE-WELLONS — Martha Ann Wellons, daughter of Harry and Esther Wellons of Victoria, Virginia, to William Thomas Dentiste, son of Mrs. T. A. Dentiste of Winston Salem, North Carolina, on July 21, in the Victoria Baptist Church, after the manner of Friends.

RENNER-FAIRBANK — Nancy Fairbank, daughter of Matthew and Ruth Fairbank of Rochester, New York, to Peter Renner, son of Mr. and Mrs. William Renner of Cazenovia, New York, on June 9, in Rochester, New York, after the manner of Friends, under the care of Rochester Monthly Meeting.

SOLT-MAIN—Genevieve Main, member of Minneapolis Friends Meeting, to Guy Solt, member of Central City, Nebraska, Friends Meeting, on May 19, at Minneapolis, Minnesota, after the manner of Friends. They will live at Lansdowne, Pennsylvania.

DEATHS

CORE—Robert Marland Core, on July 31, at the St. Albans Naval Hospital on Long Island, New York, aged twenty-two. Born at Hominy, Oklahoma, Nov. 1, 1934, he was the son of Edna Core and the late W. Bryan Core. He was a member of the Friends group at Hominy, Oklahoma. A graduate of the Hominy High School and Oklahoma State University at Stillwater, he entered the Navy in 1956. His death was attributed to cancer. Survivors include his mother, Edna Core; brothers Kenneth of Hominy, Carl and Melvin of Pawhuska, Floyd of Tulsa and Jack of Parsons, Kansas; sisters Lorena Thompson of Detroit, Dorothy Manzer of Bakersfield, California, and Ida Mae Penn of Hominy. Funeral services were in charge of the Rev. Bob Miller assisted by Ivan Clark of the Friends Mission in Hominy.

SCRIVEN—Nellie Pond Scriven, on June 21, at Wichita, Kansas. Born December 5, 1883 in Topeka, Kansas, she was the daughter of Julius and Isabella Pond. She attended the schools in Topeka and graduated from Washburn University in 1908. In 1909 she was married to LeRoy Scriven and they moved to Denver, where he served as a school principal. In 1920 they moved to Wichita where he entered the insurance business. Nellie Scriven was a member of University Friends Church in Wichita since that time, serving as choir director and soloist for a number of years. LeRoy Scriven died in 1938 and a son, Donald, in 1927. Surviving are a daughter, Annabel Feeler of Wichita; a son, Robert of Wichita; and a sister, Mabel Babcock of Pueblo, Colorado. Burial was in Wichita Park Cemetery, Robert E. Cope and Lela Gordon officiating.

West Milton

(*Continued from page* 261)

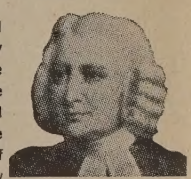
the graves of the great grandparents of ex-President Herbert E. Hoover. This is a gift of the Fort Greenville Chapter Daughters of the American Revolution. John and Sarah Burket Hoover, whose graves will be marked, were the first settlers on the section of land where West Branch Meeting stood. The bricks from the old Meeting are now contained in the memorial wall around the cemetery erected by Alfred W. Jones.

Mary Helen Pemberton
Minnie Schatzley
Co-chairmen

CHARLES WESLEY

Singer of the Evangelical Revival

by Elmer T. Clark



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ACADEMIC YEAR STARTS SEPTEMBER 30, 1957

GEORGE I. BLISS, Director, Thomas Rd., West Rindge, N. H.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Mountain View Meeting. Unprogrammed meeting for worship 10:30 at 2026 S. Williams. Clerk, WE 4-8224.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona Visitors telephone Townsend 5-4036.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Errol T. Elliott, Minister; Gene Lewis, Minister to Youth; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Lynn Massachusetts—Friends Center, 20 Phillips Ave., Off Lewis St. Meeting for Worship, Sunday 10:00 a.m. Tel. Ly 2-3379 or Ly 5-7826.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones, JA 5-5705

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 8-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Oblong, Pawling, New York — Meeting For Worship each Sunday through September 1, 10 a.m.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9683 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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